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Presenting The Living Light philosophy and
features of interest to spiritually-minded people.



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Our Journey Inward

by Richard P. Goodwin

In speaking on the subject this evening, *Our Journey Inward*, we find that many of us have investigated so many different philosophies and so many different forms of meditation and contemplation, and we have tried these different ways, many of us, and yet we still seek because we have yet to find that which we believe works for us. And, of course, in any endeavour, that which works for us is what we make the effort to make work for us. We all, I'm sure, will agree from our view of this world, this physical world that we see, that there is some type of system and order — the planets, they revolve in space, and so do all things move

through a progression. And in viewing that in nature, we cannot help but accept the possibility of some intelligent and infinite energy in the universes.

. . . it is our motive that establishes the law that we alone must follow. If our motive is pure, then the manifestation for us is right.

We oftentimes find ourselves obstructed by the word God. We find this obstruction from the disappointments that we have encountered in our own past. But because we have oftentimes been disappointed in our efforts and endeavours is no reason that we should stop in our investigation to find the

OUR JOURNEY INWARD

true purpose of our being.

And so it is, this journey inward which is in truth taking place all of the time. We become aware of this journey inward that we are on at all times when we make the conscious effort, the conscious effort, to still our mind that we may have an awareness, an inner awareness, of our true being. Now there are many, of course, systems and techniques that have been designed to serve that purpose, but, like all things in life, it is our motive that establishes the law that we alone must follow. If our motive is pure, then the manifestation for us is right. And so we first must become aware of what our motive is in entering into any endeavour in life. For by becoming aware of our true motive, we know beyond a shadow of any doubt what the outcome will be. For the law is impartial and the law is inevitable.

So often we seek to be satisfied, our senses, and we judge what will bring about for us that satisfaction. But satisfaction without irritation is contrary to the very laws of evolution. We are all in a constant process of change. So often the changes that we are experiencing are not the ones that we consciously think we should be experiencing, but

they are only the effects—they are the effects of the mental laws that we alone have set into motion. And so it is on this journey inward, there is something above and beyond the limited human mind. Indeed we spend much of our time in the mental worlds. We spend much of our time in our disappointments and in our satisfactions. For every joy that we experience, there's always the guaranteed sadness. For every high there is the low. For every gain there is the loss. And that's the way it is in a mental and material physical world. There's always this law of duality and it serves a good and just purpose for in time it helps us to look for something greater than what the physical and mental worlds have to offer.

*...it is the things that we
attach ourself to that cause
us the greatest struggles and
the greatest difficulties in life.*

It is in that search for something greater that we become consciously aware of this inward journey. If you think this journey is a journey that ends, then stop in that thinking, for it is a journey that did not begin and therefore it cannot end. We entered this earth and we have this
(continued page 5)

The Wanderer rescues spirits from the Sea of Foul Mud.

A WANDERER

in the

SPIRIT LANDS

by Franchezzo

PART III. THE KINGDOMS OF HELL

CHAPTER XXI. — THE SEA OF FOUL MUD

Continued from last issue—

Truly a strange group we must have made on the shores of that slimy sea, which I learned afterwards was the spiritual creation of all the disgusting thoughts, all the impure desires of the lives of men on earth, attracted and collected into this great swamp of foulness. Those spirits who were thus wallowing in it had reveled in such low abominations in their earth lives and had continued to enjoy such pleasures after death through the mediumship of mortal men and women, till at last even the earth plane had become too high for them by reason of their own exceeding vileness, and they had been drawn down by the force of attraction into this horrible sink of

corruption to wander in it till the very disgust of themselves should work a cure.

One man I had rescued had been one of the celebrated wits of Charles the Second's court, and after his death had long haunted the earth plane, sinking, however, lower and lower till he had sunk into this sea at last, the weeds of his pride and arrogance forming chains in which his feet were so entangled that he could not move till I released him. Another man had been a celebrated dramatist of the reign of the early Georges. While the man and woman had belonged to the court of Louis the Fifteenth and had been drawn together to this place. Those rescued by the pirate were somewhat similar in their histories.

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OUR JOURNEY INWARD

continued from page 3

present identity, but that is not something that is eternal for it had a beginning. Like all things of form that have beginnings, they all have endings.

And so it is the things that we attach ourself to that cause us the greatest struggles and the greatest difficulties in life. Each of us knows our own attachments. We know what they are and we know how strong those attachments in our lives have become. For when they leave us without our conscious choice, we know how strong they are from the struggle and the suffering and the discouragement when they pass. But if we look at life objectively and we see that all things of form they come to us and by those simple laws of coming to us, they all pass from us. So to attach ourselves to anything of form is to guarantee this law of duality and all that it has to offer. To use that which is here to be used and not to abuse it, is to be freed from it. It is through our error of ignorance that we abuse the things of form in our life and we abuse them by our attachment and possession of them. And that is when our true struggle really begins.

So let us make a little effort to pause each day—a little

more often perhaps than we have — for in so doing, we're going to find that great peace

*To use that which is here
to be used and not to abuse it,
is to be freed from it. . . we
abuse the things of form
in our life . . . by our
attachment and possession
of them.*

that is within us, that has always been within us, and that always will be within us. It's never out there — that's not where we will find it. In all of our searching, in all of our gathering, and in all of our garnering we will not find that great peace nor that great freedom.

So often I have heard from students and members, their great drive to be free. Freedom is something that we know deep within ourself is our divine, eternal birthright. But when we transgress the simple laws of freedom, then we experience what our mind tells us is bondage. And the greatest transgression of the principle of freedom is the denial of the law of personal responsibility. Whenever we permit our mind to dictate that our problems and our struggles are caused outside by something or someone else in the universe, we deny the law of

(continued page 7)

Visitors' Views

"I found this a very interesting experience which I enjoyed. I intend to come again."—E.C.

* * * * *

"This was my first experience and I felt lots of good energy plus pinpointing of my greater concern."

* * * * *

"The service reflects peace, harmony, friendship and love."
—R.McA.

* * * * *

"I wish gratitude to you for effort on the behalf of Our Lord for doing such a fine service of healing the mind, body and soul of all that come in contact with you and the people who lovingly serve also in your church. God bless you and your work." — N.E.L.

"I found the love among the people for each other astounding. So much curiosity!"

* * * * *

"I enjoyed coming this morning and am walking out feeling a re-confirmation of my belief in the Unity of the universe. I believe that the insights given me this morning were valid and I am at peace with the problem I walked in with."—P.

* * * * *

"I felt a great presence, a warmth, peace and safety which I have not had for quite a few years. There is a very positive energy flowing through the center group in this organization and it is a growing presence in the congregation. I have looked a long time for this communion and I feel truly blessed to have found it." — S.P.

OUR JOURNEY INWARD

continued from page 5

personal responsibility and place ourself in the bondage of our own errors of ignorance.

... when we transgress the simple laws of freedom, then we experience what our mind tells us is bondage. And the greatest transgression of the principle of freedom is the denial of the law of personal responsibility.

Personal responsibility is a very easy word to say but we find it difficult frequently to apply. But if we will make that daily effort, that constant effort, to truly accept the demonstrable law of personal responsibility we will be freed from the bondage of our errors. We will no longer need

to be concerned about the

... if we will ... truly accept the demonstrable law of personal responsibility ... we will no longer dictate how things will come, how long they will stay, and when they will go.

drives to fulfill our desires for the principle of desire is the divine expression. We will no longer dictate how things will come, how long they will stay, and when they will go. And in so being freed from those dictates, we will know beyond a shadow of any doubt, consciously, the peace that passeth all understanding and the freedom that is in truth our birthright. □

Truth is the awareness of the divinity within that we express at any given moment.

—The Wise One

Love is the language of the soul but not the love of which you know.

—The Wise One

The physical heavens are literally loaded with perspective anomalies.

Views of Our Heavenly Home

by Andrew Jackson Davis

A NATURAL HOME NOT MADE WITH HANDS

Continued from last issue—

For example, the space occupied by the Milky Way seems to mankind to be comparatively narrow and thin, with stars in places; yet there are in those thin places bright bodies whose diameters, not to imagine their circumferences, are not less than one hundred and twenty billions of miles! Let this be remembered reverentially when you gaze upon the thin-looking Milky Way. And you will also bear in mind that the flashing light consumes hundreds of years in reaching the earth from the Pleiades; and that our sun, which speeds through space at the rate of eight miles a second, requires eighteen million and two hundred thousand years to journey *once* around its parental center, which is visible in the firmament above. It may

also be profitable to remember that if a man could walk one hundred miles a day, from the moment of his birth to that of his death, he would consume eighty years in walking once around our familiar sun! These serious reflections will prepare your mind for the entertainment of enlarged views of the extent and possessions of our Heavenly Home.

A word more concerning perspective observation. Objects nearest you appear to move rapidly, while remote objects appear very slowly to alter their positions — the furthest appearing to be almost absolutely stationary. For example, walk in a field beside a grove of scattering tall pines. As you advance, keeping your eyes upon them, they seem continually to be altering their relative positions.

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Today's View of Past Frontiers

SPIRITUALISM'S OFFICIAL FLOWER

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

Unfortunately, the name of the individual who first suggested the SUNFLOWER as a suitable emblem for Spiritualism, is not now known. In the early days of the movement records of such events were either not kept or were lost; but, we do know that it has been used, at least, since 1898 as the official flower of the Spiritualists. It was in 1900 Mr. W. H. Bach manufactured the first pins, buttons, brooches and watch fobs, of the Sunflower, in white enamel and gold. In 1905 he turned the dies over to Mrs. E. Cadwallader, then publisher of *The Progressive Thinker*.

In 1928, at the Conference of the International Federation of Spiritualists, this flower was adopted as the official badge of "International Spiritualism."

No other flower would be quite as appropriate and significant. Modern Spiritualism was born in America — the Sunflower is indigenous to

American soil: Spiritualism has spread to thirty-eight nations — the Sunflower has been transplanted to as many or more: Modern Spiritualism is the magnet of truth drawing into its folds those who have become dis-satisfied and unsatisfied with their dogmatic creeds and rituals, and are searching for an understandable, livable explanation of life and its problems—the Sunflower is the magnet attracting every type of insect in search of the nectar unobtainable in other flowers: Modern Spiritualism proves to man that if he is to enjoy happiness here and hereafter he must first develop a strong character — the Sunflower shows strength in its stalk upon which the heaviest and most beautiful bloom rests: Modern Spiritualism protects man from ignorance and superstition that stifle individual spiritual growth — the Sunflower protects the weaker plants and flowers from the too strong rays of heat, and

(continued page 11)

nvocation

*Thank Thee, O God, for
the ceaseless efforts that are
made so that we may view the*

*truth in our thoughts, acts and
deeds.*

eading

Once we accept totally, both mentally and in our hearts, that we truly are responsible for each experience, and accept totally another's right to express at whatever level they choose, then a very strange thing happens to us — we view objectively — we view with "new eyes." These "new eyes" do not blame, criticize, or judge. They only view. They see each experience as part of a passing panorama of experiences which the mind alone has created. They see others as responsible for their own conduct which is separate and apart from the viewer's. If another wants to express anger, greed, or fear, the viewer knows that the other person is responsible for that expression, which need not affect the viewer unless the viewer chooses it to.

In other words, the viewer with the "new eyes" can view another's expression and be unaffected by it because he has accepted that right of expression, perhaps not for himself, but certainly for the

other. Thus, acceptance frees us from the control of others and of our experiences. Acceptance puts us into rapport with all of life so that we can flow harmoniously through each experience and move on to the next, totally unaffected by the previous one.

Viewing with "new eyes" means coming from our hearts, not our heads. It means constant effort to break the patterns of subjective viewing — that is deciding what is right or wrong, good or bad, and placing the blame for experiences outside of ourselves.

Since we have spent centuries with our "old eyes," viewing subjectively, the "new eyes" are a bit blurry at first. But with constant effort and encouraging ourselves, the "new eyes" start focusing on the truth — that through acceptance we are free of the only enemy we have ever had or ever will have — our judgments, our denials, and our refusals to accept that we alone are the captains of our ships and we alone decide our fates.

(Benediction on page 38)

TODAY'S VIEW OF PAST FRONTIERS

continued from page 9

the winds, that tend to level them: Spiritualism stresses the great value of Spiritual Healing — the Sunflower has medicinal value. Both grow in the poorest soil.

As the SUNFLOWER turns its face toward the LIGHT OF THE SUN so SPIRITUALISM turns the face of humanity to the LIGHT OF TRUTH.

“The Sunflower Song”
composed by Mrs. Grace Linn
Sandy of Indianapolis, Indiana,

was adopted by the N. S. A. in
1928 as their Association
Song.

FIRST WOMAN TO RUN FOR PRESIDENT

The time may not be too far distant when there will be a woman President of the United States. When this happens you will hear a lot about Belva Ann Lockwood, first feminine candidate for this office. A vigorous, capable lawyer, first woman to practice before the U. S. Supreme Court, she twice ran for President, once in 1884 and again

in 1888. Backed by the Equal Rights Party, she received an impressive number of votes, but was defeated by Grover Cleveland and Benjamin Harrison. Her honors are not uncontested however, for Victoria Woodhull, a Spiritualist, announced herself a candidate for the Presidency in 1870.

—Judith Chase Churchill

*Discouragement is the path to hell,
encouragement the path to heaven.*

—The Wise One

NEWS and VIEWS

Lionel Tiger, anthropologist and a proponent of the new science called "sociobiology," which seeks to bridge the barriers separating biology from the social sciences, has written a book entitled, "*Optimism: The Biology of Hope*." This book demonstrates The Living Light philosophy that the soul faculty of hope, "is eternal and truth is inevitable," and that "progress is the inevitable path of all life."

Mr. Tiger states that "we humans must have hope, there's no real choice about it." He believes that optimism, which he defines as "the opiate of the people," may be inborn — may spring eternal — and may actually be programmed in our genes, by our thoughts. He finds evidence that there has been an "evolutionary advantage gained by people who thought well about the future and their immediate prospects." Thus, he states, "some thoughts may be good to think — without

them, we drift about in anomie and despair."

Also, Mr. Tiger is convinced that optimism may be chemical, that ideas are real things inside bodies, and that the private experiences are linked to body chemistry. He argues that "since depression, the opposite of optimism, has been definitely linked with physiological elements, then why not optimism?" Mr. Tiger finds "a connection exists between an idea about life and the physical living of life." As we thinketh, we becometh.

In order for optimism to beneficially affect the body chemistry, Mr. Tiger believes it must be exercised to be kept fit — just like the body must be exercised to stay fit. One way to exercise optimism is to be part of an optimistic group because optimism depends upon social connections for its survival, according to Mr. Tiger. Since science knows that loneliness produces profound biochemical depression, Mr. Tiger believes that the reverse is also true — that togetherness of optimists can assist optimism's survival.

Thus, scientists are closing the gap between science and what religions have taught for centuries, and The Living Light's teaching — that "hope is eternal and truth inevitable."

THE SOURCE

I stand in awe
For today I saw
A most amazing thing
I saw a judgment
And felt its sting
Felt it wrap itself about
And hold me very tight
I couldn't move or speak
I couldn't even fight
For deep inside I knew
It was my own creation
Returning home to me
Oh God, thank you for its return
So that I would know it's true
That "whatever you send out
Always comes back to you."

—Beverly Houser

INCREDIBLE

I bow in all humility
To the splendor of your plan
To your laws of the universe
They are your gift to man
For they stand out like rocks
In a sea of shifting sand
Oh God, so much love there must have been
To have brought these laws to man
To have transcended all time and space
So that man may experience thy amazing grace.

—Beverly Houser

Fearfully, Zuleika removes King Selim's body from her room.

The Strange Story *of*

by Anita Silvani

AHRINZIMAN

CHAPTER XXVII

I ENTER MY CAPITAL

Continued from last issue--

Zuleika and the faithful slave dared not summon anyone to aid them in their task, but fortunately the slave was a large, powerful woman, while the King, though tall, was a slender man, and not heavy, so that while the woman carried the poor contorted body in her arms, Zuleika, with much fear and trembling, helped to support it, and between them they carried it through the short passage and laid it upon the bed.

They then shut the secret doors, and Zuleika, who was by this time almost in hysterics, was laid upon her own couch and tended by the faithful slave, who kept all others away from the bedside, lest the state of Zuleika's mind, her wild weeping and great terror, should arouse suspicion.

Thus did the night pass, and with early morning the

King's death was discovered by one of the attendants, who ran in great alarm to call the Queen.

Consternation reigned everywhere.

As for Artemisia, she was like a tigress that hath been robbed of her young. In her frantic grief she hung over the dead body of her son, and refused to believe that he could be dead. She kissed the poor swollen, livid lips; she caressed the senseless head; she strove to straighten the twisted limbs, to warm the icy body by contact with her own passionately throbbing heart; she held her dead child in her arms, and rocked him on her bosom, as though he was still the infant upon whom she had lavished all her love, and to whom she had turned in her slighted affection.

She turned like a wild beast upon all who tried to

THE STRANGE STORY OF AHRINZIMAN

touch the dead man, or draw her away from him. For hours she continued her wild, useless efforts to restore him, forgetting, fortunately for Zuleika, all else, in her attempts to revive her son. Then, at last, the full measure of her woe broke upon her mind, and with a mad shriek of grief, a frantic cry of despair, she sank insensible upon her son's body, while the wild wail of her attendant maidens rent the air in lamentations over the dead Selim.

It was by this time late in the afternoon. I and my troops had reached the Palace of Parsagherd. We had met the messenger sent by Selim to recall me, and his presence gave me a good pretext for entering the city quietly, without appearing to know aught of what had befallen the King.

We met no opposition anywhere, scarcely did our appearance excite surprise. The awful events in the Palace filled the public mind, to the

exclusion of all other things. Everywhere were scattered groups talking over the strange death of Selim, the news of which had spread like wild-fire through the city. Even when we reached the Palace gates no one opposed our entrance, when I showed the keepers of the gates the order for my return.

Ben Al Zulid had turned very pale when he heard the news of Selim's death, and had exchanged a hurried glance with me, but he was careful not to betray our previous knowledge, and we rode into the court yard of the Palace unopposed, amidst a throng of bewildered soldiers and courtiers.

Not with cries of joy was my coming welcomed, but as I drew near to the Palace door there fell upon our ears the long, wild, lamentation, the mournful cry of the Queen's women, as they raised the death wail over the murdered King.

CHAPTER XXVIII — MY WIFE

A short conference took place between Al Zulid and the leaders of the late government. The decree of El Jazid was exhibited to them, and it was made plain to the minds

of Artemisia's friends that I had behind me a power strong enough to support my claims. The death of Selim left no pretext for opposing my elevation, and whatever might

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Dictionary
of
The Living Light Philosophy



*A*ttachment is the fulfillment of temptation.

*P*rayer is the soul's aspiration to the Oversoul.

*F*rustration — a lack of effort on our part to work and fulfill the desires that we have.

*S*elf is the image of limitation.

*J*ealousy is uneducated and uncontrolled desire, followed by judgment and a complete denial of personal responsibility.

*W*ork is love made manifest.

THE STRANGE STORY OF AHRINZIMAN

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be the secret feelings of those about Selim's court, it was evidently not thought wise to display any animosity towards me. Moreover I was not without friends, even among the late King's courtiers, and these all hoped to share in my prosperity.

Thus was my elevation to the throne accomplished without any violent opposition, and even Artemisia herself had no excuse for interfering with me.

The obsequies of Selim were conducted with much splendour (as is the custom in the East). Artemisia, who was still half frantic in her grief, remained unmolested in her own apartments, attended by her women, and unaware of my arrival, since I shrank from intruding upon her at such a time, and resolved to defer my revenge against her till a more fitting season, merely ordering that she should not be allowed to leave the Palace.

Zuleika I had not seen. She also was in effect a prisoner. She had heard with wonder, not unmixed with alarm, of the strange events which were taking place, and of my sudden elevation to power. Her first thought was regret that she had not been faithful to me, her second, re-

lief in remembering that I was in all probability ignorant of her falsehood. And as she recovered a little from the shock of Selim's death she began to consider how best to turn the unexpected change to her own advantage. She wondered that I had not come at once to see her, as she felt sure my first impulse would have been under ordinary circumstances. She felt somewhat uneasy at my strange absence, but hoped it might be due to other causes than displeasure. She wished she had not been quite so angry with me when we parted, and at last resolved to send word to me, to ask if I had forgotten Zuleika. Meantime she had attired herself in her simplest yet most becoming manner, and removed as far as possible all traces of her late agitation.

I had only just awakened from a short sleep of utter exhaustion when Zuleika's message was brought to me, and it was some minutes ere I realized all the changes which had taken place. When I did so my anger against my faithless wife revived in all its bitterness.

As I entered the room Zuleika, who was resting upon her cushions, hurried forward with much show of delight to greet me. It was early morning, and she was but half dressed.

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Where did the doctrine of denunciation, blame & praise, originate?

THE P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue—

by Andrew Jackson Davis

QUESTIONS ON THE MARTYRDOM OF JESUS

What do you see in Christianity so very objectionable?

Every calm reader will see at once that I object, first, to the materialism of the Churches; and, second, to the worship of *the Book* as an authority above man's pure Reason. I am an entire believer in *the principle*, which lies in the foundation of Christianity, not the follower of any one man who is claimed as the immediate incarnation and expounder of it. I have reverence sufficient to worship that principle of wisdom and happiness which cometh directly and at all times from the Infinite God. When I behold this principle nestling in all human hearts, waiting an opportunity for expression, then do I see evidence that the Christ-principle is universal; that it can be appropriated by all nature, and ex-

hibited just so far as our social circumstances and organic dispositions will permit and suggest. Therefore, I cannot blame the man who fails to exhibit Christ; because, if I seek, I find so very much in or about him which will explain adequately the absence of such manifestation.

Where did the doctrine of denunciation, of blame and praise, originate?

The scolding propensity is of heathen origin — is of ignorance born. The forgiving principle is Christian. Men admire Jesus when he acted upon the Love-principle. They admire him yet more, when nailed to the cross and interiorly expanded in this principle, he prayed — "Father, forgive mine enemies — these Jews — they know not what they do." Men reverence that exhibition; and

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THE STRANGE STORY OF AHRINZIMAN

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Her beautiful hair hung loose upon her shoulders; her white round arms and neck were bare, and her pretty feet were thrust hastily into her slippers; her dark eyes looked unusually large and wistful by reason of the paleness of her face. Her hands trembled as she strove to gather her veil around her and fasten her robe, but she turned to me with a smile as sweet and innocent as of old, and put out her arms caressingly to embrace me.

But I drew back from her haughtily, and looked at her coldly and sternly, even while my heart gave a wild throb of anguish, and I would have given all the earth to know she was yet true to me, and that all the terrible past was but an awful dream. My voice choked and trembled as I said to her:

"You forget. It is not your husband, Ahrinziman, who has returned to you, but the King of Persia. What did you desire of him?"

Zuleika's arms dropped to her sides, and her large child-like eyes filled with tears; real tears, no doubt, as she replied:

"Oh, Ahrinziman! I thought thou wouldst ever be the same to me. I thought not that thou wouldst keep thine anger thus. We parted in anger

it is true, but I thought thou wert unreasonable in thy suspicions; and see, I have wept such bitter tears since thou didst leave me, without one kiss, and now thou art as cold as ice to me. Can it be that thou dost love me no more? That thou no longer carest for my love since thou art become the King?"

She looked not like a guilty wife, but like a pleading child, as she spoke thus to me, and I had almost begun to believe in her again, I so longed to take her to my heart, and hear her say she loved me. I took a step toward her, and my face softened, and mine eyes filled with tears. And then, Oh God! if I have sinned had I not grave provocation, for there upon the carpet between us lay the King's signet ring — the ring he had given Zuleika, and which she had worn upon her slender finger at the fatal moment when I had seen her in his arms. In the hurry and agitation the ring had fallen from Zuleika's finger, which was much too small to wear it, and had lain unnoticed upon the floor, to rise up like a silent accusing witness of her falseness and my dishonor.

I started as though an adder had stung me, and picked up the ring, and holding it out to her said:

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Advice is given on developing healing mediumship.

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER V.

PRACTICAL ADVICE TO SENSITIVES—CONTINUED

Continued from last issue—

The healing medium should center his thought and interest solely and wholly with the object of effecting a cure. You will need to be sympathetic, but hopeful. Do not let your patient think about his ailments, but arouse his thought and engage his attention upon some outside subject. Make him comfortable, and lead him to expect good results; to do this you must be affirmative and confident. Unless you feel impressed, or are controlled, to do otherwise, sit in front and take hold of the hands of the sufferer for a time, then make gentle, short, downward passes over the part affected, and conclude with long, sweeping passes from head to foot without contact. For local affections, point your hands at or just touch the spot with your finger tips, or make direct horizontal or slightly

downward movements, as if you were throwing something at him. A warm, comfortable room is favorable to magnetizing, and a genial mental atmosphere, created by cheerful and kindly minds in the operator and persons present, will contribute largely to the success of the treatment. You will do well to act upon your impressions and make the passes in whatever way you feel impelled or compelled. If you operate under spirit guidance you will be 'impressed' more or less clearly how to proceed in each case. In all probability you will sympathetically 'take on,' and be affected by, the symptoms of the disease from which the patient suffers, and in that way be able to form an accurate diagnosis of the case; but you must guard against exhaustion, and should always 'throw off' from yourself the influence that you may have

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

"Oh, Woman! Fair and faithless! Oh smooth faced liar that thou art! Thou sayest that thou wept for my departure, when it was the lover who died even at thy feet for whom those tears were shed. If thou knowest nothing of Selim how comes his ring, his Signet ring, within thy sleeping chamber? The chamber that should be sacred to thee and me alone. Perjure thyself no more. Seek no further to deceive me, for behold, I saw thee with him, and I saw him die, even as thou didst see him die, at thy feet. Oh, most false of women, who couldst lie in my arms and whisper words of love into mine ears, when thou hadst already deceived and dishonored me. Thou shalt die. Yea, of a truth thou shalt die, and go to Hell to seek for thy paramour."

I drew my dagger, and would have stabbed her to the heart, but she uttered a piercing cry and fell at my feet, kissing them like a slave, and grovelling on the ground in abject terror, while she plead-

ed for life — only life. Then was my wrath turned to contempt, and I spurned her from me with my foot, and drew my sash which she had grasped in her agony of fear, away from her hands, as though her touch defiled me.

"Thy life, vile harlot! What is the value of a life such as thine? Thy life! Is it so dear a thing to thee? Then live till thou art old and grey and withered, and all those charms with which thou hast beguiled men's hearts are turned to hideousness, and thou art known for what thou art, a woman without virtue and without shame. Live! Yea, thou shalt live, but thou shalt enjoy the fate thou and thy betrayer planned for me. Thou shalt go to a prison, not to the palace of thy dreams."

I turned away. I could not trust myself to look on her again, as she lay sobbing on the ground in all the abandonment of her terror and despair, lest my heart should soften and she should beguile my soul once more.

(continued next issue)

Compassion is the key which locks the door of pride and frees our soul that it may soar to heaven's heights.

—The Wise One

Discussion continues on the influences retarding human progression.

iscourses

from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

DISCOURSE V.

THE KINGDOM OF HEAVEN ON EARTH

Continued from last issue—

The third retarding influence to human progression is false theological systems, and creeds conceived in human ignorance. A wrong view of the nature and character of God leads to many wrong results. That the present views of God, as held by different church organizations, are not correct, will be evident to every observing mind, when he considers that churches differ with reference to the attributes which are said to characterize the Divine Being. Where there is so much discord, there must be much error. To assist in harmonizing these discordant elements, spirits, who once lived on earth, and were themselves involved in the same errors, are now returning to earth and communicating their

new discoveries. The superior light of the Spirit world has shed its unfolding rays upon us, and being made free by the truth, we feel a deep anxiety to aid our earth-friends in removing error from their minds. In the discourses that follow, I will endeavor to present, as correctly as possible, true theological views, as they have been unfolded to my spiritual nature since my arrival in this celestial abode.

The will of God cannot be done unless it is known; and what that will is, will next be briefly considered. Where is this will revealed? is a question of much importance. Theologians on earth will say, it is found only in the Bible, and this is the only source of religious instruction. When the immensity of God's universe is

DISCOURSES FROM THE SPIRIT-WORLD

beheld by the unfolded powers of the immortal spirit, it will then be perceived by everyone that God's revelations are inscribed upon the work of his hands; that they are recorded upon living forms and spiritual natures. It is true that the Bible contains many important truths and principles, but they are not divine because recorded in any book, save in the great volume of universal nature.

As mankind are constantly looking to ancient records to discover religious truth, it will be well to give a rule of general application, with reference to any teachings, whether emanating from the Bible, the Koran, the Shaster, or any other book regarded as sacred among mankind. Here is the rule — *Receive no principle as true unless it is discovered in constant operation in yourself, or the earth upon which you dwell.* As man is an embodiment of the universe in embryo, all truths and principles are recorded within him. They are "written within his heart and upon his spirit." To discover the will of God — to know what are his requirements — study thyself, and, perceiving them, do and live them.

The inquiry arises, lastly, Will this prophecy of Jesus be fulfilled? We answer, Most

certainly; not because he uttered it, but because the divine law of progression will most assuredly bring about what he saw would be the future condition of the earth. The inhabitants of earth may rest assured that the laws of God, or, in other words, His *will*, will be done on earth by all its numerous tribes, as an ultimate result — from the following considerations:

First. It will be accomplished as a result of the divine arrangement. God never legislates; His laws are eternal; they are principles, and those principles are emanations from himself. Consequently, He lives "through all life;" he is the cause of all existence. All things are emanations from him; for, "of him, and through him, and to him, are all things." In the formation of any system, each member, or planet, as it emanates from the Great Positive Mind, is empowered with certain tendencies which will produce developments, according to the original intention of the Universal Father. Consequently, whatever may be the condition of any world, at any given period of time, its ultimate state must be judged by general principles; not by the imperfections of society in its formative state.

(continued next issue)

THE BLUE ISLAND

continued from page 42

on. Spiritualism reaches these same doctrines. Christ was imbued with the Divine Spirit, and He laid down laws upon which His disciples were to model their lives and their work, and in those laws you will find the laws which govern spiritualism.

Because one of the disciples was a dishonest, weak man, and because some of the workers since then, workers in the churches of various and many creeds have been, and are to this day, weak and sinful in their lives, you do not, any of you, think for one moment that the whole is bad and evil. You realize that the teachings of Christ were of the highest. Always He spoke of Love as the binding link and the force of all good. I want you to understand, perhaps for the first time, that spiritualism is based upon the same

foundations. All its rules are the rules given by Christ Himself. All the creeds existing upon earth are based upon these same rules. They vary in minor points considerably. What one will allow another will condemn, and it is for the individual to decide which particular one of all is most fitting to himself. By his choice he will show his ability to grasp the meaning of God's laws, and according to his development so will he select.

The teachings of all alike are limited but some go farther, see farther, and understand more. Just as all roads may converge to a given point, so many creeds follow in the main the teachings of Christ. Some by narrow little roads and byways, some by wide roads, and some by main highways. Spiritualism is God's Main Highway.
(THE END OF BOOK)

COMING!!!

In the September issue, we will begin the serialization of **GHOSTLAND OR RESEARCHES INTO THE MYSTERIES OF OCCULTISM**, translated and edited by Emma Hardinge Britten, and published in 1897.



DIVINE HEALING PRAYER

I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 26

Those standing nearest you seem to be moving rapidly, and frequently intersecting and sometimes eclipsing similar trees behind, while those at the greatest distance from you seem to be almost fixed. And their top branches seem to sweep over a large expanse of sky. But in reality the trees are stationary, and you alone make the movement and changes.

The earth's distance from the Spiritual Sphere alters according to its orbital position in its annual journey around the sun. Sometimes the space is only about fifty millions of miles across. At other times, when the earth is near the opposite end of the ellipse, it is nearly four times more distant. But over our greatest distance the sunlight can travel in sixteen minutes. And although, as I have already shown, the tide of the celestial river sometimes flows as fast as light, and in certain localities even faster, yet the shortest time occupied is one hour and twenty-five minutes in a bodily journey from earth to the nearest shore. Of course to localities more remote — which by affinity belong to, and are sought by, the earth's inhabitants after death — the distance is proportionally in-

creased, sometimes to nearly two hundred millions of miles.

We have now and thus arrived at an important answer to many strange facts and curious questions. It is a fact, for instance, that we rarely obtain intelligence directly from persons who lived in the most ancient ages of human history. It is a fact, too, that many modern philosophers have not given, since their death, an atom of evidence that they even now exist. They have departed this life, and not having spoken, with conclusive power and with manifest presence, they seem "dead" in the literal sense of that appalling term. Millions and billions and trillions of persons once on earth *seem* to be literally lost in space or annihilated. For they have made no sign of life! These are really startling facts.

I might now appeal to the dry science of mathematics to enliven this progressive problem. But the human mind does not comfortably live on conceptions of distances and magnitudes. If it could live on such a figurative diet, if it could refresh itself upon the weary wastes of mathematical calculations, I could now furnish every hungry mind with an inexhaustible feast.

(continued next issue)

Spiritual Healing

by Patricia Graves*

Gratitude is a soul faculty which opens the door to our supply. When we are faced by our adversities, we first try to ignore them. Then by being irritated by them, we try to fight them, which we find only upsets us more. We are taught that through accepting our adversities and recognizing our judgments concerning them, we open the door of

opportunity.

By being grateful for the lesson and accepting the limitations of the mind and recognizing a higher power, we are receptive to the healing power of the Divine which brings us back into balance. And we're freed from physical ailments and mental disturbances created by the mind.

□



*Man's attitude toward that with which he is involved
is a direct reflection of his level of growth.*

—The Wise One

*Jealousy is uneducated and uncontrolled desire,
followed by judgment and a complete denial of
personal responsibility.*

—The Wise One

A GUIDE TO MEDIUMSHIP

continued from page 20

received, and wash your hands carefully after each treatment. Mr. James Coates, in his useful work on 'Human Magnetism,' says: 'In magnetic healing—as distinguished from cures in which "suggestion" is the main factor—the "laying-on of hands" is a special feature of the treatment. . . The psychopathist lays on hands because he believes that beyond the conditions of health-magnetism furnished by himself he is a conduit through whom a spirit or a "band of spirits" pour healing virtues. I have no doubt that the attitude of mind in all these methods of cure, based upon sincere conviction, is a powerful healing agent.'

Writing Mediumship.

Your hands may be caused to shake and move about as if you desired to write. You may be quite conscious, or only semi-conscious, but you will feel you are unable to prevent the movements. In such a case the sitters should provide


paper and pencils and await results. They should speak to the control and request him to work quietly and in all probability the rapid preliminary scrawls will soon give place to slower and more legible writing.

Many persons have developed as 'automatic writers,' who have never sat in a circle and without being entranced. We should advise you, if you decide to sit alone and make experiments in this direction, to avoid excitement, expectancy and preconceptions. Proceed as though you were speaking to a visible friend, and request that someone will move your hand to write. Provide yourself with a writing pad or several sheets of paper, and, while holding a pencil in readiness, withdraw your thoughts from your hand and arm and assume a passive condition. If you are strongly mediumistic, words and sentences may be written, but you need hardly expect such results at first.

(continued next issue)

*O God, I am grateful for all life's experiences,
especially the difficult ones, for I know that they are,
in truth, my greatest blessings.*

—The Wise One

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A WANDERER IN THE SPIRIT LANDS

continued from page 4

I had been somewhat troubled at first as to how I was going to free myself from the mud of that horrible sea, but I now suddenly saw a small clear fountain of pure water spring up near to us as if by magic, and in its fresh stream we soon washed all traces of the mud away.

I now advised those whom

we had rescued to try what they could do to help others in this land of darkness as a return for the help given to themselves, and having given them what advise and help I could I started once more upon my pilgrimage. The pirate, however, seemed so very unwilling to part from me that we two set forth together once more.

* * * * *

I shall not attempt to describe all whom we sought to help in our wanderings. Were I to do so this narrative would fill volumes and probably only weary my readers, so I shall pass over what seemed to me like weeks of earthly time, as nearly as I am able to reckon it, and will describe our arrival at a vast range of mountains whose bleak summits towered into the night sky overhead. We were both somewhat discouraged with the results of our efforts to help people. Here and there we had found a few who were willing to listen and to be helped, but as a rule our attempts had been met with scorn and derision, while not a few had even attacked us for interfering with them, and we had some trouble to save ourselves from injury.

Our last attempt had been

with a man and woman of most repulsive appearance who were fighting at the door of a wretched hovel. The man was beating her so terribly I could not but interfere to stop him. Whereupon they both set on me at once, the woman spirit doing her best to scratch my eyes out, and I was glad to have the pirate come to my assistance, for, truth to tell, the combined attack had made me lose my temper, and by doing so I put myself for the moment on their level, and so was deprived of the protection afforded me by my superior spiritual development.

These two had been guilty of a most cruel and brutal murder of an old man (the husband of the woman) for the sake of his money: and they had been hanged for the crime, their mutual guilt

(continued page 32)

Serenity Students

by Debra Guerin*

In The Living Light Philosophy we are taught that to be childlike is the wisdom of the ages. To be childlike, we must go within and face the different levels of our mind—not to judge ourselves and condemn, but to know the reasons why we react to certain situations in certain ways, and to understand—to have tolerance and compassion for the levels within which we do not feel harmonious with. It is sometimes difficult. In fact, we may feel it is impossible. But as we go within, we find that there is a peace restored, a feeling of inner worth which we may not have experienced in years. For we have once again touched into our true

being, not the levels of mind that we may think we are, for they change moment by moment.

As we express tolerance and compassion for the levels, we come to understand them to be our children, for we and we alone have created them. We have the personal responsibility to educate those levels within the light of reason, for those levels are neither good nor bad. They just need to be taught balance—perfect balance in all things. When you feel a level rising, take control of your mind, order it to peace. “To pause is the lion’s strength.” Wisdom, the golden key to the door to freedom lives in patience. □

*It is the lion that saves the soul,
the snake that steals the heart.*

—The Wise One

A WANDERER IN THE SPIRIT LANDS

continued from page 30

forming a bond between them so strong that they had been drawn down together and were unable to separate in spite of the bitter hatred they now felt for each other. Each felt the other to be the cause of their being in this place, and each felt the other more guilty than themselves, and it had been their eagerness each to betray the other which had helped to hang both. Now they seemed simply to exist in order to fight together, and I can fancy no punishment more awful than theirs must have been, thus linked together in hate.

In their present state of mind it was not possible to help them in any way.

Shortly after leaving this interesting couple we found ourselves at the foot of the great dark mountains, and by the aid of a curious pale phosphorescent glow which hung in patches over them we were able to explore them a little. There were no regular pathways, and the rocks were very steep, so we stumbled up as best we might — for I should explain that by taking on a certain proportion of the conditions of this low sphere I had lost the power to rise at will and float, which was a privilege of those who had reached the Land of Dawn.

After a toilsome ascent of one of the lower ranges of the mountains we began to tramp along the crest of one, faintly lighted by the strange gleaming patches of phosphorescent light, and beheld on either side of us vast deep chasms in the rocks, gloomy precipices, and awful looking black pits. From some of these came wailing cries and moans and occasionally prayers for help. I was much shocked to think there were spirits down in such depths of misery, and felt quite at a loss how to help them, when my companion, who had shown a most remarkable eagerness to second all my efforts to rescue people, suggested that we should make a rope from some of the great rank, withered-looking weeds and grass that grew in small crevices of these otherwise barren rocks, and with such a rope I could lower him down, as he was more used to climbing in that fashion than I, and thus we might be able to draw up some of these spirits out of their dreadful position.

This was a good idea, so we set to work and soon had a rope strong enough to bear the weight of my friend, for you should know that in spiritual, as well as in material things, weight is a matter of

In Our Thoughts

Brother
Bubba
Gerard Duval
Matthew Erony
Francis M. Gelardi, Jr.
Isa Goodwin
Gail Guerin
Hansen Family
Edward Hinde
Richard Hinde
Hattie Houser
Jonquil

Kitty
Lucas Family
Sam Martin
Erick Othberg
Shelieka
Snowflake
Tippette
Serge Trubach
Britta Uppstrom
Kathleen Wolfe
Esther Yavneh

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

A WANDERER IN THE SPIRIT LANDS

continued from page 32

comparison, and the materiality of those low spheres will give them a much greater solidity and weight than belongs to a spirit sphere more advanced, and though to your material eyes of earth life my pirate friend would have shown neither distinct material form nor weight, yet a very small development of your spiritual faculties would have enabled you to both see and feel his presence, though a spirit the next degree higher would still remain invisible to you. Thus I am not in error, not do I even say what is improbable, when I thus speak of my friend's weight, which for a rope made of spiritual grass and weeds was as great a strain as would have been the case with an earthly man and earth materials. Having made one end of the rope fast to a rock, the spirit descended with the speed and sureness acquired by long practice as a sailor. Once there he soon made it fast round the body of the poor helpless one whom he found lying moaning at the bottom. Then I drew up the rope and the spirit, and when he had been made safe I lowered it to my friend and drew him up, and having done what we could for the rescued one we went on and helped a few

more in like fashion.

When we had pulled out as many as we could find, a most strange thing happened. The phosphorescent light died out and left us in utter darkness, while a mysterious voice floating, as it seemed, in the air, said, "Go on now, your work here is done. Those whom you have rescued were caught in their own traps, and the pitfalls that they made for others had received themselves, till that time when repentance and a desire to atone should draw rescuers to help them and free them from the prisons they had themselves made. In these mountains are many spirits imprisoned who may not yet be helped out by any, for they would only be a danger to others were they free, and the ruin and evil they would shed around make their longer imprisonment a necessity. Yet are their prisons of their own creating, for these great mountains of misery are the outcome and product of men's earthly lives, and these precipices are but the spiritual counterparts of those precipices of despair over which they have in earthly life driven their unhappy victims. Not till their hearts soften, not till they have learned to long for liberty that they may do good instead of evil, will their

(continued page 34)



Children's Corner



Peace is the greatest power on earth. When we are in peace we express good and then God comes and expresses with us.
Jaye Chillas, Age 14½

God helps us all of the time. He helps us stay out of self.
Michael Field, Age 8

We can redirect our energy to higher levels. From negativ energy to positive energy.
Stacey McKenzie, Age 8

Put God into everything you do. You can set any goal for yourself in which you desire as long as you put God into it. When you set your goals, remember you are responsible for everything you do.
Julie Pershin, Age 11½

Judgement Is,
When you set bad judgements in your life they always come back to you, but if you put God as your first priority you can stay out of those bad judgements. Or if you set judgements about things you can do or cant.

You should always have positive thinking about everything that you do because then you will have the faith to do it but if you have negative thinking you will find things will be harder to do.

Lisa Toquinto, Age 11

You should stand up for principal because if you don't it will be like giving your soul away free. You should be true to the things that you believe in that are right.

Jaye Chillas, Age 14½

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes. — Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34

prisons be opened and they be drawn forth from the living death in which their own frightful cruelties to others have entombed them."

The voice ceased, and alone and in darkness we groped our way down the mountain side till we reached the level ground once more. Those awful mysterious dark valleys of eternal night — those towering mountains of selfishness and oppression — had struck such a chill to my heart that I was glad indeed to know there was no call of duty for me to linger longer there.

* * * * *

Our wandering now brought us to an immense forest, whose weird fantastic trees were like what one sees in some awful nightmare. The leafless branches seemed like living arms held out to grasp and hold the hapless wanderer. The long snake-like roots stretched out like twisting ropes to trip him up. The trunks were bare and blackened as though scorched by the blasting breath of fire. From the bark a thick foul slime

oozed and like powerful wax held fast any hand that touched it. Great waving shrouds of some strange dark air plant clothed the branches like a pall, and helped to enfold and bewilder any who tried to penetrate through this ghostly forest. Faint muffled cries as of those who are exhausted and half smothered came from this awful wood, and here and there we could see the imprisoned souls held captive in the embrace of these extraordinary prisons, struggling to get free, yet unable to move one single step.

"How," I wondered, "shall we help these?" some were caught by the foot — a twisted root holding them as in a vice. Another's hand was glued to the trunk of a tree. Another was enveloped in a shroud of the black moss, while yet another's head and shoulders were held fast by a couple of branches which had closed upon them. Wild ferocious looking beasts prowled round them, and huge vultures flapped their wings overhead, yet seemed unable to touch any of the prisoners, though they came so near.

(continued next issue)



"What is going to be our ultimate state?"

The Blue Island

EXPERIENCES OF A NEW ARRIVAL BEYOND THE VEIL

Communicated by W. T. Stead

Recorded by Pardoe Woodman & Estelle Stead

CHAPTER XIV

THE GREAT ULTIMATE

Continued from last issue—

My life here has been a very normal, healthy and interesting affair, just as my life on earth was. I have been invested with no powers generally attributed to spirits and fairies. I am still just an ordinary man with an ordinary plain, blunt outlook on life; the change has in no way altered me. The only change there is in me is my greater ability to move speedily and to act quickly. I am rejuvenated, and this is a condition which becomes more marked as time goes on.

Many people who give thought to these subjects, no matter what their particular point of view may be, ask the question, "To where is it all leading? What is to be our ultimate state?" This is a question of extreme difficulty to deal with on account of the

limitations of the mind; both yours and ours.

I have explained to you that as you are, so you will be when you come here. When here you will qualify for a further state, which will be your lot in due time, and there you will be exactly as you have made yourself by your life *here*. Better or worse, happier or more unhappy. From that you will go to a further state, another sphere if you like, and there again you will have made your own conditions.

In this further state you will be more self-contained; a word I use to express a state of being less dependent upon other people and things for development and progress. In this sphere you will again come in contact with your *whole record*. A record in full, of all former states: and from
(continued page 41)

FABLES for young and old

THE ANGLER & THE LITTLE FISH

A Man was fishing in a river one day, and after waiting for hours without a nibble, he finally caught a small Perch. He was just about to put it in his basket after taking it off the hook when the fish said, "Please, Mister, throw me back in the river." "Why should I?" asked the Man.

"Well, just look at me," squeaked the fish. "I am so young and tiny now, why don't you wait until I am big-

ger? Then you could catch me and have something really worthwhile."

"Ho! ho!" said the Man. "You expect me to give up what I have now for what I *might* just possibly catch some other time? No chance!"

And he took that one little fish home for dinner.

The Point: It's wiser to hold on to what we have than to count on future luck.

*A wise man looks straight ahead,
A fool looks up and down.*

—The Wise One

continued from page 10

Benediction

*May we graciously accept
our responsibility for who we*

are and who we can become.

The Living Light



This book contains the fundamentals of THE LIVING LIGHT philosophy, a demonstrable spiritual psychology based on the wisdom gleaned through centuries of experiences by the spirit teacher who is known simply as The Old Man. This highly illumined soul shares with us his understanding of the universal laws of life, which applied, enable us to consciously control our everyday living experiences.

THE LIVING LIGHT book is a compilation of discourses originally given to a small spiritual unfoldment class conducted by Richard P. Goodwin.

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**SERENITY
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continued from page 18

many worship the man. I wonder not that almost every artist, with power to bring his thoughts out upon canvass, goes to work to exhibit that sublime spectacle. But when men read how Jesus went to lash the money-changers, a shudder comes over them; and he does not now stand within the circle of their reverence. Here comes his peculiar individual character; with no exhibition of a Christ-principle. The love-principle, no person, except him, had the organic power or social ability to express. When he takes upon himself the Mosaic Characteristic, to whip and scold men into the traces of belief and duty, he seems to be no longer the inspired son of God. He seems now as one among other men, excited as others are by opposition. You intellectually see, then, that it is *the Christ-principle* which is adequate to save us, and not the man Jesus of Nazareth. Man may pray to and through the Lord Jesus, but unless he put on practice the Christ-principle, he cannot be saved.

This word "saved" is a common term in theology, signifying an eternal rescue;

what do you mean by this word?

By the word "saved," I do not mean from a place of endless suffering, but from immediate discords, immediate anxieties and troubles in this world, saved from discords, and mental anxieties for many indefinite periods in the world to come — saved, not from eternal perdition, but from derangements of soul and society. Put on the Christ-principle, through wisdom — put on that which Jesus put on — and then, behold "God manifest in the flesh!"

What relation is theologically assumed to subsist between the early Jews and the scheme of salvation?

It is assumed in theology that the Jews were the chosen and favorite people of God; that he selected, them, out of all nations of the earth, in order to manifest his interest; to bring about the workings of the scheme of salvation. Every one who has read their history, knows that the Jews were — morally, intellectually, socially, physically — no better than wandering tribes and several nations about them.

(continued next issue)



THE BLUE ISLAND

continued from page 37

this sphere, if your record has qualified to the point of allowing it, you will be given the choice of returning to earth again. Reincarnating. If your record does not qualify for *choice* in this matter, you will be *directed* either to return or to continue, according to what the Teachers — the Purified — consider will afford you most opportunity for re-creating yourself and cleansing yourself in the necessary way. It is from this sphere that spirits return to earth, but by the time the most progressed spirit has reached this state he has forgotten in detail his association with earth. I cannot give the shortest period of time which would be necessary to reach this sphere, but the sojourn in the Real World after the Blue Island is a much longer period than that of mortal life; and in each sphere as progress is made the sojourn is *longer*.

The spirits who have reached this "Return or Stay Sphere," and are purified and qualified in themselves, those who stand the tests and pass out as Grade I, pass to another and altogether different and lighter land — and each becomes impersonal. Impersonal in the sense that they are no longer Jack Brown or Madge

Black, they are now pure spirit people, and their former love, which had been a personal and individual thing, is no longer for one but equally for all. All are alike to all. The purest tissue of God Love binds one and all.

I have given a brief outline, sufficient for you to form your own ideas, your own mental pictures of Creation and its process. There would be no point in my going further into details, because if I were to give the facts you could not understand the conditions ruling in those advanced states. I am not able fully to understand them myself, for as I have said, I am only a little way on my journey, but just far enough to grasp the intense beauty of life, and in life.

As one standing on a higher point than yourselves, and able to see a little more than you see, I can best explain to you that in these further states you receive not merely fifty, or sixty, or even a hundred per cent out of your lives in happiness and joy, but you receive comparatively six hundred per cent. This is simply a graphic way of indicating the degree of happiness that obtains here. Were I able to describe all the processes of our
(continued page 42)

THE BLUE ISLAND

continued from page 41

evolution many would say, "Oh, but I don't want that!" But when progress has been made and intelligence brightened and Reality seen as Reality, not as Imagination, they will want it. If I said to an old man in an invalid chair that he could have a motor bicycle, he'd say he preferred his invalid chair, but if he were to be a young, robust boy of nineteen again, which do you suppose he'd choose? This is the underlying principle.

Do not think that this scheme of the World is hateful

and unkind and full of continual partings from all other spirits who are dear to each individually. I have said that there are *no* partings. It is always possible and customary for spirits to keep in close touch with each other on this side. When the highest states of the impersonal are reached there are no partings from dear ones; only a wider opening of that same door of love—a higher, purer love, a Golden or God love, to admit not one or two or twenty, but to embrace ALL.

CHAPTER XV — CHRIST AND SPIRITUALISM

Unfortunately the word "spiritualism" has been associated with so many misconceptions that it affords scope for misinterpretation and, for this reason, thousands of people misunderstand the word and suppose that it deals only with forms of fortune-telling, and chicanery of all kinds, and must necessarily be wrong and dangerous — therefore the work of anti-Christ. For this reason it is a barred subject. Not only do these people know nothing about it but they are so horrified at the travesty they themselves have created that they would

refuse to hear, see, or read a word upon the subject.

To all people who have knowledge of spiritualism, this attitude is tiresome and regrettable; nevertheless it exists today, and in great force.

In my concluding chapter I want to say a few simple words on this point.

Spiritualism is not the work of anti-Christ. All the teachings of Christ are to be found in the teachings of spiritualism. Christ taught love amongst mankind, generous thought and generous help for one another. "Love thy neighbour as thyself," and so

(continued page 24)

✦ **humor is the salvation of the soul** ✦

One time a city slicker asked my Granpa what time he got up to go to work on his farm. And Granpa said, "Son, I don't *go* to work — I just get up at 4 a.m. and I'm surrounded by it."

—Pat Buttram

The Living Light Philosophy: Work is God's love made manifest.



SERENITY EVENTS

DINNER PARTY: AUGUST 18, 1979 at 6:30 p.m.

Serenity's August dinner party will honor the country of Mexico. All are cordially invited to attend on Saturday, August 18 at the American Legion Log Cabin in San Anselmo. The social hour will begin at 6:30 p.m.

BAKE SALE: AUGUST 25, 1979 — all day

The monthly bake sale will be held at the Tiburon Boardwalk. We look forward to seeing you there.

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